Universal Religion.

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MANY SAVIORS.*

James H. West.

(Read in connection with the discourse on "The Symphony of Religions."

Jesus, thy teachings oft have made me smart
When I have failed in love for fellow-men.
Siddartha, grief has been my portion when
Thy selflessness has taught my feverish heart
Its vain ambitions. When some coward start
Has seized me, thou, Mohammed, then
Hast stirred to bravery. Thy moral ken,
Confucius, spurs me when I fail life's better part.
O saviors many, of time old and new—
Alike ye lead from darkness to the light.
O words as high within my own calm breast,
No less ye summon Wisdom to pursue.
Still sound, O clarions of love and right,
Till I win freedom serving your behest.

*[The series of eight discourses "The Gospel of the Great Religious," announced for the Sundays of January and February at Seattle and Tacoma, will be reported in successive issues of this monthly. The present number contains the introductory discourse, together with the scripture readings and poem read on the same day. It is proposed to publish with the report of each discourse the scripture readings selected from the Bible of the religion discussed and also the appropriate poem which precedes these readings. Ed.]

CATHOLICITY.

(Scripture selections read in connection with the discourse on The Symphony of Religions.)

FROM THE HINDU BIBLE.

Altar flowers are of many species, but all worship is one.

Systems of faith differ, but God is one.

The object of all religions is alike, all seek the object of their love and all the world is love's dwelling.

FROM THE BUDDHIST.

The root of religion is to reverence one's own faith and never to revile the faith of others. My doctrine makes no distinction between high and low, rich and poor; it is like the sky, it has room for all, and like water, it washes all alike.

FROM THE PARSEE.

Have the religions of mankind no common ground? Is there not everywhere the same enrapturing beauty? Broad indeed is the carpet which God has spread and many are the colors He has given it. Whichever road I take joins the highway that leads to Thee.

FROM THE CHINESE.

Religions are many and different, but reason is one. Humanity is the heart of man, justice is the path of man. The broad-minded see the truth in different religions; the narrow-minded see only the differences.

FROM THE JEWISH.

Wisdom is the breath of the power of God and in all ages entering into holy souls she maketh them friends of God and prophets. Behold how good and pleasant a thing it is for brethren to dwell together in unity.

FROM THE CHRISTIAN.

Of a truth I perceive that God is no respecter of persons, but in every nation he that revereth God and doeth what is right is accepted of Him. Are we not all children of one Father? Hath not one God created us?

FROM THE MOHAMMEDAN.

Whatever be thy religion associate with men who think differently from thee. All have a quarter of the heavens to which they turn and whichever way they turn, there is God.

THE SYMPHONY OF RELIGIONS.*

Four great discoveries in the modern world have compelled a reconstruction of religious beliefs. The first of these was the discovery made by Copernicus in 1543, affecting the Christian conception of God as it had been held for a millenium and a half. Next, in the order of time, came the discovery of the Sacred Books of the East, causing a reconstruction of beliefs about the Bible and also as to the "solitary" grandeur of Christianity. In 1830 Sir Charles Lyell discovered that the earth is vastly older than the book of Genesis indicates and in 1859 Charles Darwin discovered the nature and origin of man to be wholly different from what the Bible teaches on these two points, compelling surrender of the doctrine of "the fall of man" and also of the "atonement and redemption," doctrines that logically follow from the premise of man's fall from a pristine state of perfection. Our concern in this series of discourses is with the second of these discoveries. When the sacred scriptures, or bibles, of Arabia, China, Persia and India were discovered a change began to take place in the attitude of Christians toward the non-Christian faiths of these countries, a change that has meant a remarkable increase of tolerance, catholicity and appreciation.

In 711 when the Moors of Northern Africa invaded Spain, it was rumored that these Mohammedans had a book which they described as "the word of God" and of which they said an exact copy exists in heaven. In the course of the next few centuries the book was translated into the chief languages of Europe and is known to us as the Koran.

In the fourteenth century certain European travellers found their way to a rich and thickly populated country which they called "Cathay." Returning they reported on conditions in what proved to be the oldest existing empire and which they now pronounced "China." They told of the immense literary productions of the people and more especially of the books dealing with the philosophy of life among which was a

*Abstract of the introductory Discourse in a series on "The Gospel of the Great Religions," spoken at Seattle and Tacoma Jan. 7th, and written after delivery.

series of volumes containing a highly developed system of rules for the conduct of life and which proved to have been partly compiled by Confucius and partly the work of the great sage himself. These books too were translated into English and are known as the "Chinese Classics," or Bible of the followers of Confucius.

In 1760, Anquetil du Perron, while inspecting some dusty manuscripts in the royal library at Paris came upon a fragment of a book called the "Zend Avesta" which turned out to be part of the sacred book of the Parsees, or followers of Zoroaster, or Zarathustra, as he is more properly called. Eager to read the remainder of this book he went to the Parsee province in India and at the end of three years mastered the Zend language and came into possession of 180 manuscripts which represent all that remain of the Bible of the Zoroastrians. With these he returned to Paris and in 1771 appeared the first translation of this Bible into a European language. A few years later the British took possession and occupancy of India. That commercial enterprise led to the discovery of the "Rig-Veda" the oldest portion of the oldest Bible in the world, that of the Hindus. It is a collection of 1,028 hymns of ten or eleven verses each with 32 syllables in each line, making, together with the metrical commentaries, a book four times the size of the Old and New Testaments combined. Add to this Veda the three later Vedas, the ceremonial and homiletical books, the philosophical treatises, the book of precepts and laws and the great epic poems of the "Mahabbarata" and "Ramayana" and we include all the sacred books of the Hindus. Then were brought to light other Indian books, the Bible of the Buddhists, so extensive that its letters (considered "holy" like those of the Christian Bible) when counted number more than eight times as many as the letters of the two Testaments.

The effect of the discovery of these sacred books and their translation into European languages was the creation of a new science, the science of Comparative Religion. This science proceeding with the method of observation, hypothesis and verification, produced a series of surprising results. By the application of this scientific method it was proved (1) that the moral ideas of justice, temperance, charity, loyalty,

truthfulness, patience, love, are common to all the Bibles of the great religions. (2) that the religious sentiments—awe, reverence, worship, aspiration are likewise common to all systems of faith. (3) that differences of climate and environment, of culture and racial origin have given different forms of expression to one and the same ethical and spiritual substance, so that whether it be the Papuan, squatting in dumb meditation before his feathered god; or the Moslem, prostrate before his mosque; or the Christian, praying to his Father in Heaven; or the Free Religionist, silently communing with the Infinite and Eternal One; it is one and the same yearning for a higher and a deeper life that is expressed by each and all. (4) This science demonstrated that the ten commandments in slightly varying form are to be found in other Bibles besides the Jewish Bible and that the golden rule is older than Jesus and common to all of the seven great religions, however different the phrasing used to express its essence. (5) This science of comparative religion promptly destroyed the old and false classification which placed Christianity in a class by itself as true, and the rest elsewhere as false. (6) It shattered the notion that there were passages in the Christian Bible that could not be matched elsewhere and Emerson as a champion of the new science quietly said in reply to this assertion when made by a bumptious individual at a Boston meeting, "Sir, that contention of yours only proves how narrowly you have read." Thus the first great result of this science has been the discovery of these remarkable resemblances and the destruction of these false and antiquated distinctions.

The second great result of the science of comparative religion was none other than the famous convention called at Chicago in 1893—the World's Parliament of Religions. But for the realization of the first great result of this science, the second could not have been achieved. It followed naturally and spontaneously as a consequence of the first, the World's Fair being simply the adequate occasion for realizing the dream of such an assembly. Since the discovery of America nothing has marked the advance of civilization so decisively as this mammoth convocation. Here was something bigger than the Ferris wheel, brighter than the splendor of the great

white city itself. Yes, even that magnificent panorama of architecture afforded by the exposition buildings, paled before the procession of the world's great faiths. At the head of that procession walked a Swedenborgian layman, C. C. Bonney, president of the Parliament, arm in arm with scarlet-robed Cardinal Gibbons, the highest dignitary of the Roman Catholic Church in the United States. Then followed Jew and Greek, Christian and Confucian, Buddhist and Brahmin, Methodist missionary and Hindu monk; all in one triumphal march of brotherhood. Would that some painter had been present to put on canvass that memorable scene, the assembling on one platform of these representatives of the world's religions, prophetic of the death-knell of sectarian exclusiveness, rivalry and pride, and symbolic of the coming peace among conflicting systems of faith.

The effect of the Parliament on the non-Christian foreign delegates was to give them a better impression of Christianity than they ever had before. Christianity had come to them in war ships and at the point of the bayonet. It had come with a missionary and a Bible, indeed, but with opium and the rum-bottle besides. Moreover, when the missionary came it was with a haughty, presumptuous, un-Christian air, seeking to persuade these pagan people that unless they adopted his religion they were utterly, hopelessly lost. But at the Parliament of Religions, these so-called pagan people had an opportunity to see some of the finest representatives of Christianity, some of the noblest products of western civilization; consequently they returned to their homes in the Orient with new and corrected conceptions of Christianity and its representatives. The effect of the Parliament on Christians was to alter the Pharisaic tone with which they had thanked God that they were not blasphemers, atheists, infidels or even as these idolators. The Parliament opened Christian eyes to the fact that only one third of the world's population has adopted Christianity, that all of the great religions excepting Mohammedanism, are older than Christianity and rich in moral and spiritual precept and example. The Parliament made it thenceforth impossible for any Christian missionary ever again to go to India or China or any other foreign country with the

message, carried thither for centuries before, that two thirds of God's children are doomed eternally unless they become converted to the Christian system of theology. In the spring of 1893 the American Board of Foreign Missions debated the question whether or not missionaries should be allowed to go to the Orient unless they were prepared to teach the doctrines of the "fall of man" and "hell" for unbelievers therein. But since the autumn of that year no such qualification has been required and never again will be. In short, the one grand effect of the Parliament has been a broadening of sympathies, a removing of prejudices and misunderstandings, a revealing of common, moral and religious ideas and ideals, irresistibly making for the brotherhood of man to a degree unprecedented in the history of civilization. Each year sectarian barriers are being removed, creeds being revised or rejected and emphasis is being increasingly laid upon the forces that make for spiritual union and practical co-operation. The movement, however slow or dimly perceived, is yet unmistakably in the direction of greater freedom of thought, more allegiance to the scientific method in solving open questions of morals and faith and the assumption of a more catholic, appreciative, cosmopolitan attitude among people of different persuasions.

Herder, the German dramatist, compared the world's great religions to the strings of a harp, each of which gives forth a peculiar note of its own, while the harmonious blending of all produces a symphony of music. Each of the seven extant great religions has its dominant note, its distinctive feature, a doctrine that differentiates it from all the rest, the several melodies constituting, when blended, a symphony of universal religion. The dominant note of Hinduism is **the Divine Presence pervading nature**; of Buddhism, **renunciation**; of Parsism, **purity**; of Confucianism, **reverence for the past**; of Judaism, **righteousness**; of Christianity, **love**; of Mohammedanism, **submission.**

Even as the seven primary colors of the prism when blended give us a ray of pure white light, so the seven great religions, having each its individual color, when blended create the pure white light of non-sectarian or universal religion. To the end, then, that we may learn our indebtedness to these

great systems of faith, see what permanent contribution of moral and spiritual helpfulness each has made and profit practically in the conduct of life by our study, let us go, like pilgrims, with the scrip of sympathy and the staff of sincerity to the shrines of the world's great faiths, to find, on each of the seven Sundays, moral inspiration and spiritual refreshment at the shrine.

THE FALL OF MAN
Or
THE PRICE OF PROGRESS.

By Nathaniel Schmidt.

As defined by the most widely accepted Christian creeds, the doctrine of salvation has for its foundation the doctrine of the fall. It is because man is a fallen being that he is in need of redemption. If he had remained in his first estate, there would have been no necessity for a "plan of salvation." As long as his relations with God were undisturbed, no atonement was needed. While he was without sin, no saviour from sin was necessary. In the full enjoyment of divine favor and of immediate intercourse with God, he required no mediator. It was his fall that called for divine mercy manifesting itself in a scheme of redemption.

According to the traditional view, the fall occurred in this manner: In order to test man's obedience, God forbade him to touch a certain tree in the garden of Eden. But Satan, the fallen archangel, assumed the shape of a serpent, and deceived Eve. God had said that on the day when man should eat of the tree he would die. Satan, being the father of lies, suggested that this could not be true. On the contrary, his eyes would be opened, and he would be like God, knowing good and evil. The woman took of the fruit and ate; she also gave to her husband and he ate. Thus man became a sinner. On that very day he died. The spiritual death, which consists in an alienation from God, revealed itself at once. A sense of shame came upon him. He desired to hide his nakedness. He had learned from experience what evil was, and shunned

the presence of God. Physical death began to reign in his members. Sickness and pain betokened its presence. Driven away from the terrestrial paradise, he had no access to the tree of life, and some eight centuries later the first man returned to the dust whence he was taken. If he was himself delivered from the eternal death, which is an everlasting life passed in unspeakable torments, it was because of faith in the gracious promise that accompanied the curse upon the devil. Woman's seed, that is the coming Christ, would crush the serpent's head, the devil's power. "In Adam all men sinned." The guilt, power and penalty of his transgression are inherited by all his descendants. His guilt is imputed to them, and no deed of theirs can wipe it away. His fatal error put them all into the power of the devil, out of whose clutches no man can deliver himself or his brother. The penalty is reaped by every member of the human race. Man, born of woman, is by nature in a state of spiritual death, alienated from God by effect of Adam's sin, and he remains in this condition until divine grace reaches him through the sacraments or the revealed word. Because of the first man's disobedience, physical death has come upon all. Beyond the realm of covenant relations, man, living as he does in total depravity, cannot escape everlasting punishment; and there is no covenant, or explicit divine assurance, that warrants belief in the salvation of unbaptized infants, Jews, or pagans.

This doctrine of the fall of man and its consequences is wholly out of harmony with a scientific interpretation of human life, and is therefore more or less thoroughly repudiated by modern theology. It is likewise a total misapprehension of the original myth in Genesis. At the time when Adam and Eve are supposed to have lived, the human race had existed through long ages and reached, in some centers, a very high state of civilization. In the inter-glacial epoch when the first traces of man appear, there is no place for such a creature as Adam. If discovering somewhere a skull less like our own than that of Pleistocene man, yet human, one should say, "Behold, the first man!" science would forthwith ask what his father and mother should be called. The earth's crust tells the story of countless beings that suffered and died before

any creature with what we would recognize as human consciousness drew the breath of life. No individual, however far back in the chain of development, flooded the world for the first time with misery. If he handed down sin and sorrow, pain and death, to his descendants, this was the heredity he received from his ancestors. With it he also transmitted rectitude and joy, health and life. Failure of adjustment to the environment, or a too perfect adjustment to an environment not progressively enriched from without, may incidentally have caused, not only suffering and loss of life to the individual, but a loss of creative energy and a tardier growth to entire families projecting their survivals of rudimentary conditions into a world that knows them no longer. But the keynote of man's history has been progress. Not a fall and a partial restoration, but a rise from lower to higher, an upward trend, a process of evolution, is what history records.

No man can be made responsible for a deed done by one of his ancestors. One man's guilt cannot be imputed to another man. That man is now, or ever has been, in the hands of a fallen archangel, cannot be maintained. Science can discover no trace of any such being; and all the functions ascribed to him are readily explained without this mythological conception. The new-born infant no doubt inherits propensities that society may justly wish to suppress by proper education, as well as gifts promising future usefulness and worth. But it has not asked for life and cannot be punished for being what it is. Ceremonies have no magic power to change it. Whether it shall grow up to become an ornament of the human race, or to present an ignoble type, does not depend upon its birth in a Christian or a non-Christian community. Moral excellence is not determined by race or nationality. The religious views and practises of ancient Israel and of the Christian church rest on the common foundations of all religious life. The maintenance of one view rather than another, the performance of one rite rather than another, cannot determine man's eternal destiny. Total depravity can no more be found than absolute perfection. Everlasting punishment for real or imputed wickedness in this life is as inconceivable as everlasting compensation for extraordinary goodness. The best in man is the

divine discontent with his own achievements, the aspiration for higher things, the search for truth, the thirst for righteousness, the pursuit of the ideal. But the higher cannot be attained without sacrifice, or subordination, of the lower. Man must pay the price of progress.

(To be concluded.)

THE CHANGE IN THEOLOGY.

Charles Strong, D. D.

No better illustration of the great change passing over theology could be given than the late Professor Sabatier's volume on "Atonement." The well-known author was Dean of the Protestant Theological Faculty in Paris, and even by "orthodox" Christians, we suppose, is regarded as an authority. Yet he utterly gives up the orthodox theory of Atonement, and declares that what has so often been insisted upon as of the very essence of the faith is only a phase in the evolution of human thought about God and Christ, which must be relegated to mythology, and which belongs rather to German and Roman law than to the Gospel of Jesus. "The death of Christ has long enough been enclosed in the old and primitive categories of ritual satisfaction and penal satisfaction. The time has come to cast off these time-worn trappings and to consider the death of Christ in itself, starting from the moral sentiment which inspired it." A new and more spiritual theology is now demanded, starting from the idea of Love and the Divine Fatherhood. Jesus knew nothing of those theories of Atonement which have played such a part in our artificial systems of theology. What Professor Sabatier says is not new to students of theology, by any means. The same thing has been said before. It is significant, however, as coming from a semi-orthodox professor, and in the popular form of a little volume in the Crown Theological Series.

Two things strike us in this clearly written and scholarly book. In the first place, Atonement is looked at from the historical and evolutionary point of view. The doctrine is traced back to its beginnings in a distant past, and on a lower stage

of thought and feeling, through the different phases it has assumed in the Scriptures themselves, in the Fathers, in mediaeval teaching, in Anselm, in the early reformers, in later Protestantism. In other words, the writer treats the doctrine, not as a miraculously communicated doctrine to be received on miraculous evidence, i. e., a dogma, but as an idea of the relation between the Divine and the Human, which has gradually grown, like other ideas, from lowly beginnings in a comparatively barbarous age.

In the second place, the legal and penal character of Atonement has disappeared. Love is the principle from which the new theology starts—a love which is not mere sentiment, but, as Browning says, is Love and Law in one.

These two ideas, Evolution and Love, are the keys to the "larger faith" which is undermining the old legalistic theology which conceived of the Divine Being as an insulted and incensed king who must " for his own glory," or to satisfy his justice and vindicate his authority, have either blood or fire.

EDITORIAL.

MINISTERIAL ETHICS.

Ever since our secession from the Unitarian denomination there has come to us again and again the claim of ministers, still in the old fold, "We are as free as you are, we too are independent, our churches are free churches and our preaching is as radical and advanced as that of your non-sectarian societies." Quite recently one of these Unitarian ministers defended his freedom and independency, even his "anti-Christian" attitude, with the remark: "I don't care what the National Conference of Unitarian churches voted, my church is not connected with that conference, nor am I; our position is as free and unequivocal as yours." But by what ethical principle can such a claim be established? Our friend forgets that the world looks on the vote of that conference as the authoritative utterance of what Unitarianism is. Its diction carries the weight of moral authority, if not of legal authority. In our judgment, therefore, no one can honorably accept the Unitarian name and connection who does not "ac-

cept the religion of Jesus," the denomination in national conference assembled having voted, without a single dissenting voice, to stand for that religion and for the Christian name. As we go to the "Westminster confession" to know what Presbyterianism is or to the "Prayer Book" to learn what Episcopalianism is, so do men go to the constitution of the National Unitarian Conference to find out what Unitarianism stands for. To us it seems a want of simple sincerity, a lack of intellectual honesty to retain the names Christian and Unitarian and the pulpit of a Unitarian church if one accepts only **a part** of the religion of Jesus (and a very small part perhaps) and styles himself "anti-Christian." The fact that his congregation is satisfied with his statement and position cannot justify him. Is God satisfied? Is the man himself satisfied to let the moral laxness of his congregation atone for his sin? Does he owe nothing to himself, to the integrity of his own soul, or to the world which in these days of rapid theological changes expects every man to show his colors and make unmistakable the attitude he assumes?

NOTES FROM THE FIELD.

SEATTLE.

The annual meeting of the Society was held January 7th at noon. Vice-President R. J. Reekie, in the absence of President George, took the chair. The chief business was the election of three trustees and three members of the advisory council for the coming term of three years to replace those whose term had expired. Messrs. Winslow and Ensminger were elected on the board and F. H. Paddell in place of Dr. T. W. Sloan, who takes a place on the Advisory Council. Messrs. Galland and Hughes were re-elected to the latter, and Dr. Sloan was substituted for W. B. Fraser, who had resigned. The treasurer, F. R. Thompson, read a very encouraging report, showing that though still requiring five hundred dollars for this season, the Society is stronger financially than ever before.

The trustees met at the "Athletic Club" by invitation of Mr. Reid, and during the luncheon hour discussed the needs of the Society and elected officers for the year: R. T. Reid, president; R. J. Reekie, vice-president; T. K. Ensminger, secretary; F. R. Thompson, treasurer.

The Young Ladies' Alliance was entertained by Mrs. Martin at her Tacoma residence Jan. 3rd. As an expression of their appreciation of her helpfulness the young ladies presented Mrs. Martin with a handsome silver salad fork. A week later **the Woman's Union** was entertained at the same place. Mrs. F. W. Low, on behalf of the Union, presented Mrs .Martin with six beautiful glasses, and in her presentation speech referred most feelingly to the many-sided influence exerted by the president in her work among the ladies of the Union. Each of the 21 members of the Alliance and each of the 52 members of the Woman's Union received from Mrs. Martin a colored photograph brought from Europe last summer.

The Men's Non-Sectarian Club held their regular monthly dinner at the Hotel Washington January 17th. Prof. Osborn, of the State University, gave a most entertaining and highly instructive illustrated lecture on "Radium, Its Properties and Its Powers." Akoyshuma Mozoomdar, a student from Calcutta, delighted the audience with a short account of his mission in the interests of fifty self-supporting students, who are to study industrial and commercial methods in America and then return to apply them in India. Forty-three men were present, and Mr. Leo. Kohn presided.

TACOMA.

The annual meeting of the First Free Church was held January 14th at 8:30 p. m. Mr. George Browne presided. The election of trustees resulted in the securing of as strong and representative a board as the church has ever had—George Browne, Frederick Watson, Harvey L. Johnson, R. J. Davis, Walter Loveday, J. B. Hunt, I. B. S. Isted, Norman Macaulay and Roy Thompson. As acting-treasurer of the church, Mr. Browne reported a gain of 49 subscribers and a trebled income since October 1st, 1905. Interest, taxes and insurance have all been paid and the remaining debts, aggregating a little over $600, he announced would be liquidated by the end of

the present season. Mr. Browne struck a truly inspiring note when he said, "What we strive for earnestly, what we suffer for and make sacrifices for, we learn to appreciate and prize, and we find not only that these strivings and sacrifices and trials result in good to our Cause, but also in good to ourselves, making us stronger, better men and women, worthier of the Cause we espouse."

The Young Ladies' Alliance met with Mrs. Martin January 4th. Six new members were admitted to the organization.

The Woman's Union contributed sixty dollars toward the payment of the interest due on the church mortgage, which has recently been reduced to $3,000.00. At the charming home of Mrs. George Browne the ladies of the Union were delightfully entertained on the afternoon of January 17, Mrs. B. L. Crosby assisting the hostess.

LOS ANGELES.

A large delegation from the Los Angeles Fellowship, headed by Mr. and Mrs. Mills, celebrated Christmas by visiting the various city prisons and giving good cheer by song, violin and speech to the inmates, who were evidently gladdened by these ministrations.

We have gone back to our old home, Masonic Temple, which is larger than Blanchard Hall. The council has been increased to 28 in number. Hereafter there is to be a monthly meeting of the Fellowship on the third Sunday following the service, when reports will be read by the treasurer and other officers. The council have recommended that R. E. Blight be made an associate minister of the Fellowship. The annual meeting of the Fellowship occurs February 9th.

E. T. DUNNING.

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